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Vitte, 1898; pp. 104; fr. 2.) This doctor's thesis seeks not only to trace the history of the Essenes, but to show that between their doctrines and those of Christianity there is "toute la distance qui sépare le divin de l'humain." The author has handled all the original material at his disposal, together with the most important literature. In his opinion the origin of the sect is purely Jewish, and he therefore excludes all foreign influence. The essay as a whole is a valuable contribution to the literature of its subject.—SHAILER MATHEWS.

Grecismer i 1883 års öfversättning af Nya Testamentet. Af Wilhelm Knös. (Upsala: W. Schultz, 1898; pp. iv + 79.) Though the Swedish version of the New Testament of 1883 is generally considered the best of the several Swedish translations made during the four last centuries, the author undertakes to prove that it contains a number of Grecisms which ought to be avoided. He advocates the principle that a translation must be equally true to the modern tongue and to the original. He makes numerous quotations, especially from the gospels, which he discusses from the grammatical point of view, comparing often with other Swedish as well as English, German, French, and Danish versions. Lexical Grecisms are barely touched. Dr. Knös is an eminent scholar, who has made the Greek grammar his life-study.—O. HEDEEN.

Die Pastoralbriefe Pauli übersetzt und erklärt. Von Dr. F. W. Stellhorn, Professor der Theologie an der Capitol Universität zu Columbus, Ohio. I. Der erste Brief Pauli an Timotheum. (Gütersloh: Druck und Verlag von C. Bertelsmann, 1899; pp. vi + 145; M. 2.) This first part of Dr. Stellhorn's translation of, and commentary on, the pastoral epistles contains a few introductory remarks on the three writings. The brevity of this introduction is hardly justified by the author's point of view of a resolute exclusion of all consideration of the grounds on which the critical school denies the Pauline authorship of these epistles. He does not appear to take account, moreover, of the fact that many eminent scholars who are not in general adherents of this school have expressed doubts of their genuineness, or taken a decided position against it. He declares in his preface that his work does not occupy itself with "the critical questions and hypotheses so unfruitful for the Christian life," as if the Christian life were to be promoted by a quiet belief in the genuineness of these epistles, or prejudiced by a knowledge of the grounds on which it is rejected! From this point of view one is not surprised to find the author declaring